



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

**Nature's Harmonic Unity. A Treatise on its Relation to Proportional Form.** By SAMUEL COLEMAN. Edited by C. ARTHUR COAN. New York: G. P. Putnam's Sons. Pp. 335. \$3.50 net.

That a great harmony exists between many of the laws of nature has been for many years recognized. That the ancients had a code or canon (long since lost) governing the proportions of their works of art and architecture is likewise understood, and that this code had its origin in their close observance of the outward forms of nature is admittedly probable. Mr. Coleman's work is devoted to a demonstration of the harmony of proportion existing between the laws of nature as seen in the crystal, the flowers of the field, the shell and other well-known forms, and the proportions adopted by the ancient masters in their art and architecture, thus emphasizing the similarity of the laws governing nature and the best in art.

Many of the drawings are carelessly made, which is almost inexcusable in a work of this character, and some of the mathematical inferences are doubtful or incorrect; however, on the whole it is well done and should do much to lead its readers to an appreciation of the beautiful forms of nature and to cultivate in them an artistic taste.

**Main Currents of Modern Thought.** By RUDOLF EUCKEN. Translated by MEYRICK BOOTH. New York: Charles Scribner's Sons. Pp. 488. \$4.00 net.

This is a translation of the fourth German edition (1909) of the "*Geistige Stromungen der Gegenwart*" and forms a sort of link between the author's earlier writings, which are historical, and his later writings, which are constructive. It is an elaboration of the idea of the *independence* of the *spiritual life* which lies at the basis of the author's whole philosophy. The various attempts at a synthesis of life are examined and found to be incomplete or involved in contradictions, and it is pointed out how the spiritual life concept would remedy the incompleteness or remove the contradiction. There is a freshness and richness about the book which makes it very interesting reading, and of all the author's works perhaps this will be as widely read as any.

**Social Principles of Education.** By GEORGE HERBERT BETTS. New York: Charles Scribner's Sons. Pp. 318.

As the title indicates the author's point of view is the social and his statement is "the present demand upon education is that it shall relate itself immediately to the concrete and vital experience of all as they carry out the activities that constitute their life-process." The individual and society are conceived as two fundamental elements in the educational process and their relations and the part each plays in the common life-process are discussed. The author also considers the aim of education, the social process, the powers and capacities of the individual, the mode of individual development, the curriculum, and the social organization of the school. It is a clear statement of the situation from this standpoint.